

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Gretle.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

What do people mean by 'making our peace with God'? Is God, then, angry? Are we really at war with Him? It is, to tell the truth, much more reasonable to talk of making our peace with man. Jesus very plainly taught that. He instanced the case of a man who might go to the place of sacrifice and prayer and there suddenly remember that he had a quarrel with a fellow-man. 'Leave at once,' said the Master, 'first go and be reconciled to your brother, and then come and pray.'

Here we get a glimpse of what true religion is. As Henry Drummond once said, 'It is the inspiration of the secular life, the breathing of a heavenly spirit through the temporal world.'

'The Evening News' tells the story of how an apparition was said to have been seen on a certain Sunday evening lately, during the service at St. Alban's Church, Teddington. We have heard such stories scores of times. Quite credible witnesses have repeatedly told the writer of this 'Note' that the usually unseen people have stood beside or behind the speaker.

We know nothing concerning the Teddington apparition, beyond the notice in 'The Evening News,' and we take note of it only for the sake of a letter which appears in that paper. The writer of it says:—

As a regular worshipper at St. Alban's (writes Mr. Townsend) permit me to state that, as far as the observation of the governess goes, 'that other people wore startled expressions,' it must be due to a delusion.

From the seat I occupied close to the pulpit I was able to see clearly every outline of the preacher and also half or more of the whole congregation, and I saw nothing whatever either of this bald apparition or the 'startled expression.'

I am sure that if this uncanny visitor had put in an appearance I must have seen it.

Now that is an excellent illustration of the prevailing elementary ignorance on this subject. The writer of this letter is certain that *he* would have seen the apparition if it had been there. He might just as well say that he is sure he could have seen the rings of Saturn through his walking stick if they had been there. There are human walking sticks and human telescopes: but that elementary truth is not yet known.

A well-known and very able minister in the United States, the Rev. Jasper L. Douthit, writes as follows to 'Unity,' a religious paper in Chicago:—

Mr. Henry C. Carpenter was an honest, sober and industrious old farmer and a member of my congregation in Shelbyville. He told me of his very marvellous experience

the night Lincoln was assassinated. Mr. Carpenter and Mr. Lincoln were near neighbours when the latter first came to Illinois, near Decatur in the county of Macoupin, adjoining Shelby. As young men they broke prairie together, one driving the oxen while the other held the great plough that cut the roots and turned over the sod of the primitive prairie grass. Though Mr. Carpenter was a Democrat in politics, yet he was ever a loyal friend to 'honest old Abe,' as he called him. At the time of Lincoln's cruel taking off, Mr. Carpenter lived on the prairie away from any railroad or telegraph line, a dozen miles from Shelbyville. On the night of that assassination, Mr. Carpenter, while asleep at his home, dreamed that he saw President Lincoln shot and blood running from the wound. It so distressed him that he arose and walked the floor. He awakened his wife and told her his dream. 'Pooh! pooh!' the wife replied. 'You've eaten something for supper that has given you the nightmare. Come back to bed and go to sleep.' Then he slept and dreamed again the same bloody scene. He awoke still more distressed and begged his wife to get him a little breakfast that he might ride horseback to Shelbyville, a dozen miles away, and see what had happened to 'Honest Abe.' When he got to Shelbyville he learned that Lincoln had been assassinated that night as he had seen in his dream.

I give you this incident just as Mr. Carpenter related it to me repeatedly, and he was the last man anyone would have suspected of superstition. I do not pretend to explain this remarkable experience of Mr. Carpenter. It is clearly a case for the scientific Society of Psychical Research.

We talk of good and evil, of things from beneath and from above, of afflictions and blessings, of adversity and prosperity. May it not be that we as often as not make mistakes in this matter? As Cowper said,—behind 'a frowning providence,' God often hides 'a smiling face.' Or, as Victor Hugo said:—

It often happens in life that some mighty help which we have held to come from below has, in reality, come from above. Who knows all the mysterious forms assumed by God?

Attracted by 'The Gift of Pity,' on the notice board of the 'Idler Magazine,' for March, we invested in a copy. 'The gift of pity' turned out to be a thrilling little story of a famous picture of a crucifixion painted by order of a certain Prince of Salerno, and executed against time by forcibly kidnapping a peasant and nailing him, as a model, to a cross. The work was done in a studio where students competed, and the prize, of a thousand crowns, was won by an artist, Andrea Farnenti, who acutely pitied the peasant, and was persuaded to paint him only on the promise that he should be taken down from the cross the moment the picture was finished. It was a masterpiece.

When Rufino, the master, inspected the pictures, this happened:—

At the last he came upon the painting by young Andrea Farnenti, the artist standing moodily by his easel, unheeding the chatter of his more volatile comrades or the grave criticisms of the master.

Rufino became silent as he looked upon the final canvas. Here was a portrayal of human agony such as even he had never seen in all the thousands of pictures he had viewed during his life in the very homes of finest art. Silently he took off his broad bonnet and stood uncovered before it. Every pupil knew that here at last was the masterpiece, even before the judge spoke.

Rufino unclasped the long robe of his office and let it fall from him.

'Place the mantle on Andrea's shoulders,' he said in a low voice. 'I am no longer master; he is supreme. Andrea, forgive me that I spoke coarsely to you. Still, I was in the right and you have proved it. The skill to do this great work you have had partly from me, but your genius has mixed with your pigments the divine element of Pity, and the grace and pleading of Pity shines forth from every brush-stroke.'

The young man, his face flushed, stepped forth and spoke eagerly:—

'Do I, then, get the thousand crowns?'

At this unexpected question a chill seized the enthusiasm of those who listened, for where true art is under consideration the question of money should not thrust itself forward. There were a few moments of painful silence, then Rufino answered coldly, with a shrug of his shoulders:—

'I suppose so, for it is not likely that the equal of this will come even from Imperial Rome itself. You may be poor, Farnenti, but, if you viewed it aright, this moment of triumph is not to be weighed against all the coin ever struck.'

'My poverty has nothing to do with it, Signor. I would finger the money no more than if it were the thirty pieces of silver. Nevertheless I thank God it comes to me, that it may go instantly to endow for life the poor wretch who was tortured that I might paint.'

Thus it came about that Salerno grew to be the most pious city in the realm; that the peasant got his thousand crowns; and that Amalfi received its picture, which later, during an invasion, was riven from the monastery, and so became lost to the world, as if to show that nothing is lasting, bought at too great a price of pain.

It was, after all, only a story, and not a study as we had anticipated, but our little investment was justified, if only for it alone.

An important Jewish reform scheme is on foot in America. It proposes to keep Sunday instead of Saturday, and to get out of the ruts of old Jewish forms. It is ethical, social—and Jewish. A certain Dr. Wise, who champions the scheme, says:—

The Free Synagogue means to return to first principles, to build upon the foundation of the primary synagogue aims and ideals. No 'desire for novelty' is the prompting motive of the founders. On the contrary, we are sick and weary unto death of novelty, and long to return to the simple, native, unspoiled things of Judaism. Ours is no radical and revolutionary programme; it will not be startling, save to such as are asleep. Not to innovate, but to renovate and renew; not to destroy, but to reconstruct, to reform, and to reshape, will be the dominant purposes of the Free Synagogue.

One feature of the larger programme of the Free Synagogue, to interpret the Jew to himself and to bring the message of Jewish life and letters to the world, to help the Jew rightly to prize his ancient heritage and the non-Jew to understand the sufficing reason for Israel's fealty, will be to establish lecture courses and class-room instruction in Hebrew and cognate tongues, the Bible and Biblical literature, Jewish history, Biblical and post-Biblical, including mediæval and modern. This instruction will be free to non-Jews as well as to Jews, to men and women alike.

Ritualism, elaborate, ornate, cathedralized, is not of the essence of the synagogue; prayer and aspiration are, but not prayer petrified into spiritless ritualism. Which, think you, is further removed from native Jewish ideals—the not coming together on the Sabbath day of the High-Church Jewish wing, with endless songs and liturgy and genuflection, and with barely a word of the message touching the vital things for which the synagogues stand, and that word minimised in every way, or an assembly of Jewish men and women, meeting together on the one day in the week on which men and women can meet?

Whether or not anything notable comes of this, it is a significant indication of how the spirit ever strives to subordinate the letter.

'Susie C. Clark' writes winsomely in 'Reason' on the new fad of 'Physical Immortality.' She does not want it. To linger too long on this mundane plane would be, to her, imprisonment. She quotes W. W. Atkinson, 'As for me,

death and I are chums; we have made our peace with one another and are brothers,' and says:—

To all who have outgrown the plane of material consciousness, and have gained soul realisation, anchorage to earth is a lengthening, loosening cord, and like the tethered balloon which longs to be released that it may soar into the boundless ether, such souls yearn for freedom. Where the treasures are, there the heart is, always. To one who is conscious to-day of living in a world of spirit, his associations and companionships being largely of that realm, he henceforth feels himself almost an exile on earth, for he realises that he belongs elsewhere. He is a willing, cheerful labourer here, striving perfectly to fulfil his mission of uplifting and emancipating humanity from the bondage of the flesh, or from creed and dogma, but never loses sight of his true home, and naturally anticipates the last day of school when graduation is complete, and the diploma is won of efficient service.

EVIDENCE OF SPIRIT IDENTITY.

At a meeting of the Manchester Psychic Research Society on February 20th, the following answers to questions were obtained by two members by means of an alphabet card and pointer. The first communication was:—

'Can a blind man see to read?'

This possibly had reference to the suggestion of one of the two operators that they should turn their eyes from the card whilst messages were being given. The question was asked:—

'Do you know anyone here?—'No, I do not.'

'Would you spell your name?—'William Hodson, London-road Station.'

'Did you meet with an accident there?—'No.'

'Did you pass over there?—'Yes.'

'From what cause?—'Heart.'

'Were you employed on the railway?—'No.'

'Were you a passenger?—'No.'

How did you come to pass over there?—'Luggage, traveller's luggage; Mosley Hotel.'

'What were you in the hotel?—'Boots.'

'How long is this ago?—'Twenty-four or twenty-five years.'

'Have you been here before?—'No.'

'Did you live in the hotel?—'No.'

'Can you give your address?—'Ardwick, Tipping-street.'

'Is there anyone in Manchester who knows you?—'Plenty.'

This ended the communication. On March 5th I called at the Mosley Hotel and inquired whether I could see anybody who had been connected with the hotel twenty years ago. I was fortunate enough to find a waiter who had been in the hotel service so long ago. I asked if he remembered anyone named Hodson.

'William Hodson?' he replied. 'Yes, I do.'

'What was he?—'Head Boots.'

'Where did he die?—'At London-road Station.'

'How did it happen?—'He had a lot of luggage to send by train; it was the St. Leger day, and I saw him leave here in a cab with the luggage. There was some delay in getting it on the train, and he got very excited and said he would go and lodge a complaint with the station-master, but he fell down on the platform and died there.'

'How long since is this?—'More than twenty years.'

'Where did he live?—'Tipping-street.'

This seems to be as clear and concise a case of a veridical message from a deceased person as is necessary to prove that human personality does persist after bodily death.

A. W. ORR.

A NEW NATIONAL ANTHEM.—The Rothesay 'Buteman,' of March 2nd, publishes a revised version of the National Anthem, to the old tune, given inspirationally to Mrs. Jessie Coates, wife of our well-known correspondent, Mr. James Coates, author of 'Seeing the Invisible,' &c. In some respects the new version compares favourably with the time-honoured one, the keynote being Peace as the supreme mission of our present rulers.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

FRIDAY EVENING NEXT, MARCH 22ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. G. R. S. MEAD,

ON

'THE GOSPEL OF THE GNOSIS.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MR. J. W. BOULDING, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 19th inst., Madame Zeilah Lee will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, the 20th inst., at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'How Spirits Control Mediums.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday*, April 4th, at 4.30 p.m. There will be no meeting on March 22nd owing to the Members' Annual Meeting on that day.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council (for the last time before the Easter Vacation), on *Thursday next*, the 21st inst., between the hours of 12 and 2. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the Secretary of the Alliance, Mr. E. W. Wallis, not later than the previous *Monday*, stating the time when they can attend, so that an appointment can be made. As Mr. Spriggs can see no more than eight persons on each occasion, *arrangements must in all cases be made beforehand*. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, March 22nd, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of general interest to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

SPIRITUALISM AS A NATIONAL RELIGION.

ILLUSTRATED BY JAPAN.

BY THE REV. TYSSUL DAVIS, B.A.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, March 7th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

THE REV. TYSSUL DAVIS said: I sometimes speculate upon the effects that would follow a widespread conviction of the survival of the human personality after death. Suppose a whole country became aware that this mundane existence is only a small part, a minor phase of the total plan of a man's evolution; suppose a whole people began to believe what the majority already profess, and realised in vivid and present power the actual truth of what is often but a vague hope and a dim dream—would not such a deep and radical change at once occur as to effectively alter the entire aspect of civilisation? For would not the outlook upon life change, and with the extension of the angle of vision, and the opening out of vaster horizons, would not the near things be somewhat dwarfed, the present troubles lose their importance, and the lustre of many burning topics of the day wane a little? Many events would slip out of focus, and the terrible lines of their tragic import would become blurred and unreal. In absorbing interests one would miss the clamorous insistence that adds to the fret and fever of existence; business would relax the stern grip it has upon so many minds, the great shadow that lies far and wide over the hearts of men, our brothers, would be lifted, and the relief and leisure ensuing would be the harbingers of a new era of happiness and serenity.

EFFECT OF KNOWLEDGE OF SURVIVAL.

Pursuits inspired by greed, the exclusive passion for wealth and social position, the strife for worldly honour, the mania for owning things, slavery to lands and houses, obsequious submission to the code of fashion and convention, lust of power over one's fellows, unscrupulous ambition—all energies actuated by the philosophy that material welfare is the supreme good of existence, and that the wisest ideal is physical comfort, would be stricken through and through and paralysed by that new light, and robbed of all glamour and glory. The mind would be liberated from the anxiety and misgiving and solicitude which torment the affectionate; the heart would gain surcease from the gnawing canker of fear, and bodily conditions would not remain the important concerns they are. We should no longer be harassed by the brood of Haste and Unrest; we should taste of the fruits of peace; we should find time for the great things of life.

Observe how the science of the nineteenth century, in subjection to the tyranny of Materialism, strove to compass the desire for hurry, and in companionship with the worshipped deity, 'Fortune' upon her wheel, raised the breathless and panting demon, 'Speed,' as worthy of equal honours. What means this restless fury, this incessant rushing to and fro? Does it not involve the doctrine that there is so little time and so much to do? Does it not imply the supposition that this is the only life and the whole of life? a supposition which converts haste into a virtue, and establishes 'going ahead' and rapid motion as the infallible signs of progress. To the Eastern mystic who knows that the trend of all true progress is inward, that the seat of all true happiness and peace is within, there is nothing more pathetic in modern civilisation than this delusion that motion means growth, that a multiplicity of interests is wisdom, that a variety of activities is happiness, and that whirling is life! Let men, however, take long views: let them realise the partial and fragmentary nature of one incarnate manifestation and they will make pause and allow time for reflection, and in their quiet leisure understand the power of silence and peace, and, diving into the depths of their own being, they will discover at

the centre what they sought in vain at the periphery of their existence.

WHERE EAST AND WEST MEET.

Upon the face of the earth at present no nation within itself furnishes in a more palpable manner the contrast between the Western and Eastern temper than the Japanese. Into old Japan, where time went with scarce perceptible motion—like a shadow upon a dial in a secluded garden—and the passing hours floated slowly by, leaving the fragrance of infinity, there was leisure amid quiet toil to greet the silent messenger of the seasons and pause to hearken to the song of the birds—room for the telling of tales of romance and for noble art and the craft of creating picturesque things; into such an old world, with old-world manners and old-world customs, entered Western civilisation with the shriek and rush and grime of an express train arriving at its destination. Japan had no alternative; she felt compelled to receive the abomination of desolation. She realised how inevitable was her conquest and made a virtue of necessity. She knew that in order to exist at all she must adopt this new conqueror, and there grew up within her the hope that by learning Western science she might learn skill to thwart the races who had disturbed her ancient peace.

Japan has already proved that such a hope is not altogether vain. Her sudden emergence from obscurity to world-wide repute, from supposed savagery to equality with nations long established in civilised habits, has proved the modern wonder of all races. Like their own beautiful mountain Fujiyama, which, according to the tradition, rose up in a night, and by its peerless beauty has dominated the mind of Japanese artists ever since, this people have shot up from one of the despised yellow races into one of the world-powers, so that the mightiest Empire in the modern world has been proud to seek alliance with them and clasp the hand of fellowship in the comity of nations.

So quick are these people to learn new things that they have in half a century assimilated what it has taken us many centuries to find out. As soon as they awoke to the necessity of adopting Western methods they laid every civilised nation under contribution. They learned shipbuilding and railway making of England; they organised judicial courts upon the French system; Germany furnished a model for their army discipline, while America offered a pattern for a postal system, and in some respects they are said to have improved upon the teaching of their instructors. They have also learnt enough about the Occident to understand that in many things they can very well teach their teachers.

JAPANESE LOVE OF BEAUTY.

Except in architecture, Europe is said to have nothing to teach Japan in the way of art, Japan being recognised as one of the most artistic races on the face of the earth, a race in which the æsthetic sense is not confined to the few, but flourishes as a general gift. This is evidenced by the graceful flower-arrangements witnessed even in poor men's houses; and by the floral feast-days, when a whole population turns out to enjoy the sight of the plum or cherry or wistaria in full bloom. Mr. Geo. Rittner, in his 'Impressions of Japan,' relates how he has watched small children sitting on their heels, bending a twig here or a leaf there, ever and again leaning back to watch the effect, heating the stems to make them more pliable, and working at their attempts toward artistic flower arrangement with unending patience till the whole satisfied them. Mr. Douglas Sladen, again, in speaking of the delight of the people in visiting famous gardens, declares that a Japanese man will walk a hundred miles to see one of these in the time of blossom. To that love of beauty none of the utilitarian nations of the West have yet attained, and upon that score Japan cannot be helped by them.

GOOD MANNERS AS A FINE ART.

Upon two other subjects also, the best spirits in the Realm of the Sunrise have realised the inferiority of Western teachers, and these are good manners and religion. 'The Japanese are famous the world over for their politeness and courtesy; they are a nation of good manners; from morning to night,

from the cradle to the grave, their entire life is characterised by unvarying gentleness and politeness in word and act.'—(Ernest Clement in 'A Handbook of Modern Japan.') They are rather shocked at some of the customs of the aggressive Westerners—their brutal plainness of speech, their rank familiarity, and the general lack of reverence for the old and the worthy.

In the matter of religion it is reported that once a Japanese Commissioner was despatched to Europe to make an investigation into its Christianity, with a view to determining whether the religious system, as well as the fighting and travelling systems, was worth importing. But the Commissioner was so appalled by the inconsistency between Christian profession and practice, that when he returned home and appeared before the Mikado and his council he made answer to their questions with a slow, sad shake of his head. So the people have adhered to their own forms of religion; and even those who most eagerly look forward to the Christianising of Japan are forced to confess that if the country ever adopts Christianity it will be an adapted Christianity; a Japanicised Christianity; a Christianity pervaded by the social tone and religious spirit already operating and effective in the lives of the people.

PROTESTANTS AS CIVILISERS.

One thing, among others, the Japanese people will never adopt, and that is the view of the future life preached by Protestant popular theology. People do not give up a better thing for a bad. In Europe, since the Reformation, death has been a hideous nightmare; theologians have been obsessed by an incubus, and the double-compartment of an everlasting hell of torture and a heaven of everlasting hymns into which they moulded the future, has been the outcome of that obsession. As a reaction against that madness, we had the materialism of the nineteenth century, which had the advantage of mercy in that it annihilated the soul at death and saved it from further trouble. Neither of these views as yet has appealed to the heart of Japan. Many of its people have become agnostics and materialists, thanks to the influence of the West, but the bulk of the people, including most of the leaders who have been responsible for introducing all the elements of Occidental civilisation, remain true to their former religion. That religion may be broadly designated 'Spiritualism.' It dominates their forms of worship; it moulds their educational system; it plays a prominent part in politics; it colours the whole atmosphere of the home-life. Mr. Stead, in his introduction to the collection of the post-mortem 'Letters from Julia,' has truly said that the future life is as real to the Japanese as their own efficient ironclads. They will even go so far as to tell you that the work of those ironclads had been in vain without the active co-operation of the hosts of Japanese in the unseen world. Every Japanese war is, in a sense, a religious war. It is the whole soul of Japan that is waging the fight, it is one communion that is engaged, only part of which is visible.

DEAD WHO RETURN.

The difference between their point of view and that of the Western world is succinctly summed up in the following conversation held at the close of the war with China. An American alluded to the dead comrades who never can return, when a Jap answered with simple earnestness: 'Perhaps, by Western people it is thought that the dead never return. But we cannot so think. There are no Japanese dead who do not return. There are none who do not know the way. From China and from Chosen, and out of the bitter sea, all our dead have come back,—all! They are with us now. In every dusk they gather to hear the bugles that called them home. And they will hear them also in that day when the armies of the Son of Heaven shall be summoned against Russia.'

Since the date of that report (1895) the summons *has* been heard and avidly answered, and one of the great Powers of Europe, even autocratic Russia, has quivered and fallen beneath the shock of the onset of a small yellow race, who plied her with Western shot and shell on land and sea, but opposed her with a resolute courage and a passion for martyrdom inspired and sustained, they might well believe, by the relentless hosts that thronged the air around them.

(To be continued.)

'SPIRITUALISM AND ITS CRITICS.'

In an able paper on 'Spiritualism and its Critics,' in the 'Banner of Light' for January, Mr. Mark Barwise deals with the 'secondary personality' theory and argues that to be satisfactory it 'must explain all the facts of mediumship where spirits are apparently controlling mediums.' He points out that it is incumbent on opponents, if they wish to make out their case, to prove that the controls are not what they seem to be, and says 'a theory against which one (or more) well-defined fact militates, must be abandoned as a working hypothesis.'

A 'secondary personality,' Mr. Barwise says, 'could only have such knowledge as the training, experience, and environment of the medium would allow,' and he cites, as well-defined facts which controvert the secondary personality theory, the case of Mrs. Carrie E. S. Twing, who, although she had never studied German, yet wrote, automatically, 'many pages of a foreign language, not knowing what it was, but upon taking it to a German scholar she learned that it was German, written with the ease and precision of a native'; and the case of Dr. Colson, of Bangor, Me., who never studied Abnaki nor any of the Indian dialects whatever. He never associated with Indians and gave no thought to their language, but several years ago an Indian, giving the name of 'Niewa,' controlled him in the presence of two or three Indians of the Penobscot tribe, and they could understand 'Niewa' when he spoke in his own language; only they declared that he used old-fashioned words and expressions which would not be common among Indians now.

Dealing with telepathy Mr. Barwise says:

'As a matter of fact telepathic connection between the minds of the living is pretty well established, but nothing could be more absurd than to put forward ordinary telepathy as the explanation of mediumistic communications. The common experience of sitters is that they do not get what they most want to hear and what they are thinking about at the time of the sitting. A common expression which we have all frequently heard, and which sums up the case, is this: "Mrs. Chapman (or Dr. Emerson, or somebody else) gave me a test message this morning which nobody on earth knew but myself, and I hadn't thought of it for twenty years."

'It is not necessary for me to give recorded cases. The universal experience of all careful students of mediumship shows conclusively that ordinary telepathy—that is, the transference of thought which is active in the mind of one person to that of another—does not explain communications as a whole, and does not in the least affect the evidence for spirit return.'

These facts, Mr. Barwise concludes,

'cannot be explained on the theory of a secondary personality. If we should resort to telepathy and say that in some way the language was gotten out of the minds of the Penobscot Indians present, how are we to account for the old-fashioned words and expressions which they were not in the habit of using? Now, when we accept "Niewa's" account of himself, that he is a real Indian spirit, that he died more than a hundred years ago, and of course used a language which would differ in little expressions from that now in use, as the language of Washington and Jefferson would differ from ours, all the difficulties disappear and everything becomes as clear as light. The spirit explanation is the simplest, most natural, and the only one which will explain all the facts. And if one Indian spirit can control a medium, other spirits can control other mediums under favourable conditions, and the theory of secondary personalities as exclusively explaining the phenomena of controls is for ever exploded.'

Referring to what he calls the 'larger telepathy' (which affirms that 'all so-called spirit messages are floating thoughts which the deceased entertained before death'), Mr. Barwise argues that thought vibrations travel, at the least, with a velocity of sound, 'a mile in a little less than five seconds,' and at this rate 'thought vibrations travel about 18,000 miles in a day, or 500,000 miles in a month,' consequently—

'In one day, after a friend dies, the vibrations of every thought which he ever entertained would be more than 17,000 miles away, and in less than a month would be beyond the orbit of the moon, never to return. It would, therefore, be utterly impossible for a medium to catch a floating thought

from a mind that died even a week before the sitting, and this theory is utterly incompetent to explain any considerable part of mediumistic phenomena.'

Another theory, that of 'sub-conscious contagion,' was dealt with by Mr. Barwise, who claimed that it could only account for communications purporting to come from friends whom the sitter knew personally, and would not cover messages from persons who died before either the medium or sitter was born, from a person purporting to have lived in a distant State whose identity was later established, or messages showing knowledge of new circumstances. An instance of the latter kind was given by Mr. Barwise. His friend, Dr. Edgar W. Emerson, was travelling in Ohio to fulfil a lecturing engagement. One of his spirit guides, who seems to him to be a distinct personality, told him to leave the train at the next station as there would be an accident. Dr. Emerson very reluctantly did as he was told, as he did not like to disappoint his audience, but an accident occurred, as predicted, a few miles beyond the little station where he alighted. As no one living knew there was to be an accident, no thought from the living could have been deposited in Dr. Emerson's sub-conscious mind, and the 'contagion' theory is equally as unsatisfactory as all the rest except the spirit explanation, which is the only one which covers all the facts, and, therefore, holds the field.

MYSTERIOUS DISAPPEARANCES.

Some 'Inexplicable Incidents' are related by Mr. Edward Markwick in the March number of the 'Grand Magazine,' and the Editor prefaces the article with the following note:—

'Here is a sober account by a clear-headed man of the world, a lawyer, of some incidents which have occurred within his own experience, and which he rightly defines as "inexplicable." We invite any of our readers who may have had similar experiences to send us particulars, which, if sufficiently striking and properly authenticated, we shall publish in a forthcoming number of the "Grand."'

These experiences are of course best read in the fully detailed form in which they are narrated, but we may briefly indicate their nature. The first is a spring-cleaning episode; the writer's wife had asked him to mend the Oxford frame of a picture, about two feet by fifteen inches in size. The wife placed the picture, with the hammer and nails, on a little side table until tea was over, but when the writer went to get the picture it was not there. No one had left the room since the picture was placed on the table, yet all search was in vain; 'from that day to this the missing picture has never been seen.'

In the next case, however, the mysteriously missing object made an equally mysterious reappearance. The writer opened his pocket-book to get his fountain pen, which he always keeps there, but it was not in its usual place nor could it be found anywhere in the room. On sitting down to write with an ordinary pen, at a table furnished with a blotting-pad on which he placed a single sheet of writing-paper, and on that a loose sheet of blotting-paper, he and his wife suddenly saw 'the fountain pen slowly appearing from beneath the sheet of blotting-paper as though it were being gently pushed up by an invisible finger.' The Spiritualist will probably see in these two incidents cases of dematerialisation, and in the latter of rematerialisation beneath the blotting-paper. The accuracy of the narratives is personally vouched for by both the witnesses.

A last incident should be read in full in order to be appreciated, and we will only say that it relates to a clock which was remarkable for the beautiful sound of its gong. 'The rich tones were borne out on the air in surprising volume and with a far-away palpitating sound that arrested the attention of everyone who heard it.' But on this clock being sent for repairs to the City firm through whom it was obtained, it was discovered that it had no striking mechanism and no gong—'that the clock never had and never could have struck.' Yet several people had admired that clock's lovely, far-away sound! Delusion! auto-suggestion!—there's the puzzle! Can any of our friends cap these experiences?

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SPIRITUALITIES AND POETRY.

There is a Tennysonian phrase which, though militant enough in appearance, suggests a liberal belief and a consummate peace. The 'hate of hate,' applied to Religion and Theology, would put an end to bigotry and the unkind and excommunicating spirit in every form. Tennyson created the phrase in his description of the Poet, born 'in a golden clime, with golden stars above.' His was 'the hate of hate' and also the 'love of love':—

He saw through life and death, through good and ill,
He saw through his own soul,
The marvel of the everlasting will,
An open scroll.

Here is a glimpse of a great secret:—that it is the poet who best sees the deep truth. The men and women of the markets see only the surfaces: they buy and sell and eat and drink or adorn themselves with the things that perish—stained dust and ashes,—and race for money that often brings no joy. They live and die, but never see 'through life and death,' and never see through their own souls.

By the poet, Tennyson goes on to say, the world is 'bravely furnished, all abroad to fling the winged shafts of truth':—

So many minds did gird their orbs with beams,
Though one did fling the fire.
Heaven flowed upon the soul in many dreams
Of high desire.

Thus truth was multiplied on truth; the world
Like one great garden showed,
And through the wreaths of floating dark uncurled,
Rare sunshine flowed.

And Freedom reared, in that august sunrise,
Her beautiful bold brow,
When rites and forms before his burning eyes
Melted like snow.

This is just it. 'Rites and forms' before the poet 'melt like snow,' and the soul of all things is manifest, and 'truth is multiplied on truth,' and 'sunshine flows.'

But this poet: who or what is he? He is not necessarily a versifier at all. He is the seer, the uncoverer, the revealer of secrets, the penetrator beneath symbols and surfaces, the prophet, the affirmer: but, as often as not, he is the militant questioner, the asker for credentials, the rebel, the heretic, the sturdy denier, because the confident affirmer. Such an one was Christ, one of the truest poets

that ever lived, and all the truer a poet because so exquisitely simple.

The spirituality of Christ was never vague or mystical. He said what he had to say with astonishing plainness, sometimes with astonishing sweetness, and at other times with astonishing bluntness. Occasionally there is a doubtful or a double meaning, but that is a characteristic of true inspiration and real poetry of soul. Thinking of him, how aptly Tennyson's lines apply! 'He saw through life and death,' and 'through his own soul'; and to him 'the everlasting will' was as 'an open scroll.' True too of him, that though only 'one did fling the fire,' 'many minds did gird their orbs with beams,' and 'truth was multiplied on truth,' and 'sunshine flowed,' and 'rites and forms, before his burning eyes, melted like snow.'

If we suddenly turn away from this enchanting sight, and swiftly generalise as to the condition of the churches called by his name, we receive almost a shock at the obvious difference. How little spiritual are the churches! Their very antagonism to us, with its special shrinking and bitterness, shows that. And what of the antagonism, the shrinking and the bitterness, within their own borders? There is hardly a thoroughly spiritual church in Christendom. The Protestant Churches seem to have but little poetry, and still less of the sense and emotion of unity. The Romish Church surpasses them in both, for it has poetry and a hovering feeling after unity, though only in its own fold.

But how is it possible for the churches, as a rule, to be any different from what they are? Look at the sinister influences that have often made them apparently maleficent in checking the progress of mankind. The drag on the wheel has, as often as not, been applied in order to substitute the semblance for the substance, and to crush the verity beneath the form.

Emerson, when he said that 'the age is ahead of Theology,' asserted a permanent and painful truth: and the reason seems to be that Theology tends, as to-day, to become petrified in the hands of a profession while the mobile and receptive world, always experimenting, both with hands and brains, moves on and adjusts its actions to its thoughts, and its hopes to its knowledge. Science, too, is undermining Theology. With what eager and loving reverence are we beginning to listen to the divine utterances of Nature! Even in the most wantonly unethical and the least æsthetic newspapers, one is startled sometimes by studies of a delightfully scientific, ethical or even religious kind. The magnificent revelations of geology and astronomy are for ever enlarging the scope of creation, and magnifying our ideas of the range of life and the possibilities of human destiny.

Even Christ had to tell his inner circle that though he had many things to disclose, he had to refrain, 'for ye cannot bear them now': but he promised that 'the spirit of truth' would come when he went away, and that all things would be revealed. Browning caught a glimpse of it, or perhaps he saw it all, when he said that theologies have been 'midway helps,' and that men have been 'clutching at mistake' until they were ready to grasp the whole truth, or a fuller approximation to it. Such is the method of Nature or of Providence, in the external world, and it would be strange if it were not so in the world within. The spirit of truth which Jesus promised is surely that progressive time-spirit, the true 'Word of God' which from time to time, and progressively, enlightens every man who comes into the world. That spirit of truth is here to-day, and is active indeed: and it is taking of the things that are Christ's and showing them unto us. But this progressive Christ is the great Son of God, the Human Race.

AN ALLEGED HAUNTED HOUSE.

'LIGHT' CHARGED WITH LIBEL.

On Thursday, the 7th inst., in the King's Bench Division, before Mr. Justice Grantham and a special jury, a libel action was heard in which 'LIGHT' was the defendant. The case arose out of the publication in 'LIGHT,' of July 30th, 1904, of the experiences of Mr. Stephen Phillips, poet and dramatist, in a house named 'Hillside,' at Egham. The story had appeared in the 'Daily Express,' and a portion of it was reprinted in 'LIGHT,' the source of this being acknowledged. The owner of the house subsequently took proceedings against the 'Daily Express,' and the action was settled out of court by the payment of £140, with an additional sum of £100 for costs, and the paper published an expression of regret. In 1906 the 'Daily Mail' printed a statement of Mr. Phillips's experiences, giving 'LIGHT' as its authority. Upon the appearance of this the owner of the house took proceedings against both the 'Daily Mail' and 'LIGHT,' claiming damages for injury alleged to have been sustained in regard to the letting and selling value of the house. The case against the 'Daily Mail' was taken first, and it ended in a verdict for the plaintiff, damages £90. In the action against 'LIGHT,' the evidence for the plaintiff, being the same in both cases, was not repeated, and, the liability having been admitted, the only question for the jury was one of damages.

It may be stated that Mr. Phillips, who had taken a lease of the house for three years in 1900, left it after an occupation of three months only, and declined to re-enter it, but continued to pay the rent for the term of the agreement.

The plaintiff, Mr. Charles Arthur Barrett, of Colchester, was represented by Mr. F. Low, K.C., and Mr. Compston. For 'LIGHT,' Mr. G. F. Gill, K.C., and Mr. Walter Frampton appeared, instructed by Messrs. Leggatts and Carruthers, of 5, Raymond-buildings, Gray's Inn.

Mr. Low, addressing the jury on behalf of the plaintiff, said the action was brought against the newspaper called 'LIGHT,' and it arose from a similar attack to that by the 'Daily Mail' upon the plaintiff's house, but the defendants had not followed the same course as the defendant in that case, for they did not dispute any question, and the only thing for the jury to decide was the amount of damages which should be paid for the wrong that had been done. They admitted the publication, that the statement was untrue, and that it amounted to what the plaintiff contended that it meant—namely, that the house was unfit for habitation.

His Lordship said he did not know that they admitted that the house was uninhabitable.

Mr. Low : That was the innuendo.

His Lordship : I never heard before that a haunted house was uninhabitable, and I know of a good many such.

Mr. Low : With regard to so small a house as this, one must consider whether there is accommodation for a ghost. (Laughter.) It is quite conceivable that a house may be of such lordly dimensions that a ghost or two will not matter very much, but in a little suburban villa, as was said in the last case, there is no scope for ghosts. A tenant wants the place for himself, and however desirable it may be in some cases to have spiritual visitors on one's premises, in this sort of house they are not required, and I don't think people would take a house of this kind with these allegations against it.

The learned counsel went on to state that the case arose in this way : In the issue of 'LIGHT,' dated July 30th, 1904, there was this statement, headed 'Haunted House at Egham' :

'According to the "Daily Express," Mr. Stephen Phillips, the poet and dramatist, recently leased a detached house in Egham, near Windsor, and went there for peace and quiet. Neither he nor any of his household knew that the house had a reputation for being haunted. They were not long, however, in finding it out for themselves. Mr. Phillips says :

"No sooner were we installed in the place than the uncanniest noises conceivable beset us. There were knockings and rappings ; footfalls, soft and loud, hasty and stealthy ; hurryings and scurryings, sounds as of a human creature being chased, caught, and then strangled or choked.

Doors banged, and were opened and closed unaccountably, as though by unseen hands. I would be sitting quietly in my study writing, when the door would open soundlessly. That in itself was eerie enough, in the dead of night, to a man with his imagination aflame.

"It was susceptible of explanation, however. 'It is only a bit of a draught,' I would say to myself, as I held my breath and watched. But draughts do not turn door handles, and on my life the handle would turn as the door opened—and there was no hand visible. This happened repeatedly. All the household heard the sounds and experienced the same sensations."

'His little daughter told him that she had seen a small old man creeping about the house. But there was no such person to be found. In the light of a story he afterwards heard this was important, for, according to common report and local tradition, an old farmer strangled a child fifty years ago in the vicinity of the house.

'Mr. Phillips has thrown up the lease and left the house. The servants went before him, and so precipitately that they did not even take their boxes away.'

The publication of this article in 'LIGHT' (said the learned counsel) did not come to the knowledge of Mr. Barrett at the time, and that was the reason why no proceedings were taken earlier. It was doing harm, but the fact of the publication did not come to his knowledge until the 'Daily Mail,' in March, 1906, had copied and republished the story. Then, on April 9th, a communication was made to the proprietors of 'LIGHT,' and on the 12th a reply was received from their solicitors to the effect that they were looking into the matter on behalf of their clients and would write in a few days. On the 19th Mr. Barrett's solicitor wrote again, and on the 20th he wrote saying that as nothing further had been heard a writ had been issued. On the 28th, after the action had been brought, the solicitors of 'LIGHT' wrote, saying that their clients had then had an opportunity of looking into the complaint, and they deeply regretted that they should have copied into their paper the article that had caused the plaintiff annoyance ; that a statement to that effect had been inserted in the issue of the 28th ; that they (the solicitors) felt sure the article complained of would not depreciate the value of Mr. Barrett's property among the readers of 'LIGHT,' and that they would advise their clients to pay seven guineas to cover expenses. That sum, said Mr. Low, was entirely inadequate, for the statement had been the foundation of the publication in the 'Daily Mail,' and, of course, the whole damage was done. The real culprit, in so far as the 'Daily Mail' was concerned, was, no doubt, 'LIGHT,' as it was 'LIGHT' that had taken the trouble to rake up the story from the 'Daily Express.' He did not pretend that the circulation of 'LIGHT' was anything to be compared to that of the 'Daily Mail,' but it was big enough for the article to be read by the 'Daily Mail' and copied, and so all this mischief was caused. It had been fairly established that the 'Daily Mail' was to blame, but, if so, how much more must that paper be to blame which had been the origin of the mischief done by the 'Daily Mail' ! He did not want to exaggerate the damages, but it was clear that a considerable amount of rent had been lost, and that the selling value of the house had been considerably diminished. The mischief caused by 'LIGHT' had been going on since 1904 ; the 'Daily Mail' came on the scene in 1906. It was impossible to tell how much of the harm done between 1904 and 1906 was due to 'LIGHT,' but he thought the jury would be satisfied beyond question that even if there had been no other mischief done than the communication of the story to the 'Daily Mail,' it was a very serious matter of damage to this property. The suggestion would possibly be made that this was a case for very small damages, but when the jury considered that 'LIGHT,' by repeating the story, had led to all the loss inflicted on the plaintiff by the 'Daily Mail,' he thought they would feel that a reasonable sum ought to be awarded. He did not ask for any large amount, but seeing that some four years' rent had been already lost, a fair compensation should be given for the repetition of the story by 'LIGHT.'

The learned counsel added that he should have told the jury that in 'LIGHT' for April 28th, 1906, two years after the publication of the statement, and more than three weeks after

the matter had been brought to their attention, the defendants made an apology in the following terms :—

“In “*LIGHT*” of July 30th, 1904, we reproduced a statement which had appeared in the “*Daily Express*,” to the effect that in the house formerly occupied by him at Egham, Mr. Stephen Phillips was disturbed by strange knockings and rappings, accompanied by footfalls, and suggesting that there was a report that the house was haunted.

“We have recently received a letter from the solicitors of Mr. Barrett, of Broadhurst, Clacton-on-Sea, the owner of the house, denying that the statements made in the “*Daily Express*,” and copied by us, have any real foundation. Under these circumstances, we willingly give publicity to this denial, and express our sincere regret to Mr. Barrett that the statement should have been repeated in “*LIGHT*.”

Mr. Low remarked upon this that the defendants did not tell their readers that the ‘*Daily Express*’ had withdrawn the statement, that the ‘*Daily Mail*’ had copied it from ‘*LIGHT*,’ and that an action had been brought. This was like shutting the stable door after the horse was gone.

Mr. Gill addressed the jury for the defendants. He said his clients were not in a position to discuss questions of law there, which might go to the Court of Appeal or the House of Lords, and he had simply to ask them to take a reasonable and fair view of the matter, and to form an opinion as to whether the proprietors of this paper had acted in any way to call for punishment, or for anything except a purely nominal verdict, with damages from a farthing upwards. He should think that probably very few of them had ever heard of the paper now in question. His friend had, of course, naturally spoken of it in a contemptuous manner; that was because he saw a little difficulty in presenting to them any case for damages. The paper described itself as ‘*A Journal of Psychical, Occult, and Mystical Research*.’ It was specially intended for persons who were interested in the inquiry into these matters, and was therefore addressed to a very small public indeed. This was a totally different case from that of the ‘*Daily Mail*,’ which was described as having more than five times the circulation of any other daily newspaper. He supposed that the jury had been surprised to hear ‘*LIGHT*’ referred to as the paper that was to blame in this matter. Let them look at it from a reasonable and practical point of view. The story was well in their minds. Mr. Stephen Phillips had occupied the house under circumstances which resulted in his leaving it. He was under the impression that certain remarkable conditions existed, and these had made an extraordinary impression upon him. He left the house, and they knew what followed upon that. In 1901 the story of his tenancy was told in the ‘*World*,’ and in 1904 the matter was referred to and dealt with in the ‘*Daily Express*.’ ‘*LIGHT*’ was not a newspaper in any sense except that in which any paper might be called a newspaper, but was a weekly paper whose readers were interested in matters of this kind, and naturally its attention was drawn to that which had appeared in the ‘*Daily Express*.’ As a matter, then, in which their readers would be interested, the defendants recorded what Mr. Phillips had said with respect to his house at Egham. They gave the ‘*Daily Express*’ as their authority, and told the story in the very terms in which Mr. Phillips had told it to the persons connected with the house and to those who saw him at the time of the publication in the ‘*World*.’ On the question of how a statement came to be made, it was always desirable that the jury should consider the circumstances. It had been laid down that if a defendant, repeating a statement, gave it as hearsay, and stated the source of his information, then only was the fact that he did not originate it allowed to be taken in his favour as entitling him to show that he bore no malice. The statement in question was not in any way false, in the sense that there was no foundation for it; all that ‘*LIGHT*’ said was that ‘according to the “*Daily Express*” an incident occurred with regard to Mr. Phillips, which it described. And ‘*LIGHT*’ was read by only a small number of people—the people who would probably give a larger price than anybody else in the country for a house which was said to be haunted, because they were interested in psychical and mystical research, and

it would appeal to them. As to the supposition that harm had been intended, or that any followed this publication, there was no foundation for it at all. He wondered how many persons concerned in the house at Egham would have heard of the statement published by ‘*LIGHT*.’ But an action must be brought. This paper, with a small number of readers, had simply reproduced something that had appeared in the ‘*Daily Express*,’ giving that paper as its authority. In April, 1905, the action with regard to the ‘*Daily Express*’ was settled, and all was at an end. That was more than nine months after the publication in ‘*LIGHT*,’ for which the jury were now asked to give damages, because, two years later, the ‘*Daily Mail*’ had reported the matter. The ‘*Daily Mail*’ was in a different position from ‘*LIGHT*.’ It was a paper read by millions of people all over the kingdom. The jury were not entitled to punish ‘*LIGHT*’ because the ‘*Daily Mail*’ had done something which was a cause of action against itself. He thought that the seven guineas which the defendants offered, because it might be said that some costs had been incurred, ought to have been accepted. There had been no attempt to show that any person thinking of taking this house had been influenced by what had appeared in ‘*LIGHT*.’ He submitted that the smallest coin of the realm would amply compensate the owner for any damage that had been caused by that paper.

The learned judge asked for a copy of ‘*LIGHT*,’ and having looked at it he drew the attention of the jury to the title page, which described the paper as a ‘*Journal of Psychical, Occult, and Mystical Research*,’ as Mr. Gill had stated; a paper published only for people who would take an interest in psychical proceedings and research. Then, in the course of a brief summing-up to the jury, his Lordship said their duty was one essentially of damages. After their verdict in the last case, the plaintiff would have another year and a half’s rent, and he did not see that much damage was left as against ‘*LIGHT*,’ particularly as the matter related to what was done in 1904. It seemed to him that that was pretty well exhausted by what they had heard. It was for them to say whether any damage had resulted from the action of ‘*LIGHT*’ in that year.

The jury consulted in the box, and found a verdict for the plaintiff, damages £10.

Mr. Gill asked that judgment might be entered for the defendants, as more than the amount of the jury’s finding had been paid into court.

His Lordship accordingly entered judgment for the defendants.

This is an important case and one which very closely concerns the Press. Some of the newspapers have treated it as a huge joke, and do not appear to have grasped the fact that if the verdict in the ‘*Daily Mail*’ case is permitted to stand, it establishes a precedent which will materially limit their liberties in the future. For, as his Lordship observed in summing-up the ‘*Daily Mail*’ case, according to the report in the ‘*Daily Telegraph*,’ it was ‘an unusual action.’ He said :—

“The newspaper had published what Mr. Phillips had stated as a fact, and they had to remember that Mr. Phillips and his family left the house to reside in an hotel in the locality, whilst he was responsible for rent for a further two and three-quarter years. It was carrying the doctrine further than he had ever known it to be carried to say that the repetition in a paper of various stories which had been heard, and which were an absolutely accurate statement of what a person said had taken place at a particular house, was malicious. His Lordship failed to see what damage the plaintiff had sustained.”

Within the last few years a number of cases of alleged ‘hauntings’ have been reported in the newspapers, and in many of them the names and addresses of the people concerned have been published. It will now be possible for the owners of the properties where it was said that these occurrences took place to initiate legal proceedings against all the newspapers in the land which have printed the details of these cases, and, judging by the result in the ‘*Daily Mail*’ case, to obtain substantial damages, so that it will be ‘profitable,’ as the judge suggested, when a house does not

let, to set afloat a rumour that it is haunted and then hunt down the papers which print the report.

Our readers have naturally asked for evidence, or the means of identification for purposes of investigation, in cases of reputedly haunted houses. In this case, it seemed that a thoroughly reputable witness had vouched for the alleged phenomena, and the evidence in the trial brought out the fact that Mr. Stephen Phillips, rightly or wrongly, thoroughly believed that the sounds and sights which had been attested by members of his family and observed by himself were of a supernatural or psychical character. Yet, for having reproduced the particulars published by the 'Daily Express,' although we gave the source of our information, we are held to have been guilty of 'malice,' and have been penalised to the extent of £10. This penalty, of course, by no means represents the costs to which we have been put, and we do not know at present the full amount of our liability. But for the fortunate fact, however, that, on the advice of our solicitors, we had admitted liability and paid £25 into court, our costs would have been very heavy indeed.

THE OUTGROWING OF SIN.

Perhaps a few passages from the earlier pages of Hudson Tuttle's 'Evolution of the God and Christ Ideas' may place his meaning in a clearer light:—

'What is evil? It is imperfection. We are not to inquire why an all-wise, omnipotent Creator did not create perfectly in the beginning; we must accept the fact. . . . Out of imperfection grew the evils of individual action. . . . The passions being first developed and unguided, there is, previous to the growth of the intellect, a period of great excess. This is overcome by the evolution of the moral and intellectual faculties, and thereby errors are discarded. The mind matures as the limbs of an infant are enabled to walk. Progress is the evolution of inherent qualities. . . .

'As man advances he is torn less and less by the thorns against which he is thrust by ignorance, and he realises that the only divine life is that wherein he comprehends Nature and gladly does her bidding. However great the inharmony observed, after a time the equilibrium is gained and the good flows placidly on, leaving the antagonism—evil—behind. The great unitised spirit flows through all, making all one expression of perfect thought. Accepting this truth, the soul becomes emancipated from bondage and walks forth in the strength of freedom, which leads continually onward to higher levels and broader views.'

This is the moral evolution, the outgrowing of evil and its overcoming with good. READER.

In reply to 'F. R. B.' it is necessary that we first recognise that sin is an effect, therefore the cause is the vital point. To me the cause of wrong-doing is want of understanding; this is a state which must be outgrown. The error of yesterday was not a sin to us then, but to-day it is a sin, because we are better able to trace out the effects which our thoughts and acts have upon ourselves and our fellow men. The 'God of Love' appears to me to 'forgive' us our sins by giving us the power to profit by our experience and outgrow sin. Through simple forgiveness we should not grow more noble, more pure, but by outgrowing the conditions in which sin was possible we do this, and become conscious of our power over evil. The murderer cannot outgrow the effect of the murder, nor restore his victim, but he can outgrow the cause, namely, lack of understanding of himself and his fellow men, and lack of control over his passions and evil desires. Thus in individual life, and from individual to national life, man grows out of sin into a wider and ever purer understanding of the laws of God and his own gifts.

F. W. H.

With reference to the point raised by 'F. R. B.' in 'LIGHT' of the 2nd inst., it is evident to me that Mr. Hudson Tuttle is referring to the state of sin, while 'F. R. B.' confines his attention to the outward act which merely reveals the disease of sin within.

All acts of sin are, in a sense, already forgiven. It is the continuance of the inward attitude which renders us *unfit* for that which God intended us, and renders necessary the corrective measures by which He endeavours to lead us back. For instance, if my child intentionally disobeys me in a certain act, there is immediately present in my heart a full forgiveness (it is an essential part of my love), but I dare not, for her sake, acquaint her with that fact or refrain from punishment until she satisfies me that she has *outgrown* her spirit of disobedience. It is this spirit, or mental attitude, which I punish her for, in order that she may *grow out* of it (or, if you please, *gradually relinquish* it), and not the act itself. All such acts, unless intentional, reveal the presence of this sin, and should, therefore, be followed by correction. The key to 'F. R. B.'s' difficulty lies in his confusion between the state and the act, and between retribution and correction.

God, who is infinite love, cannot, by reason of that love, withhold pardon for acts of sin truly repented of, but He cannot forgive the disease of sin any more than we can refrain from warring against infectious physical disease.

If we but realised these things, how much less should we be hampered by our recollection of past errors, and how much less would the world persecute others on account of past sin which has been long outgrown!

C. J. H.

'F. R. B.,' in 'LIGHT' for March 2nd, asks for an explanation of Mr. Hudson Tuttle's statement that 'Sin cannot be forgiven, it must be outgrown.' This advanced idea must, of course, be perplexing to those who have been taught that sin can be forgiven, but deeper insight into the workings of Nature will reveal the wisdom of God, and must ever prove that there can be no forgiveness. To forgive implies a debt unpaid, and Nature always extracts the uttermost value and demands the fullest justice. Man has to outgrow error, or sin, in life by overcoming the cause, and the painful consequences which result from sin are stimulative and educational, therefore beneficial. To forgive would be to leave the balance short, until the deficit would become a burden too great to endure. By outgrowing, or overcoming, the full balance is made up and justice is satisfied. The wrong-doer has to overcome his folly by outgrowing the temptation to sin; the seeds of divine ideas have to be cast abroad to penetrate the minds of others and guide them from the consequences of sin or wrong-doing.

An earthly parent does not forgive the wrong-doing of his children, he bears with them and endeavours to teach them how to avoid the wrong by doing better, or overcoming the temptation. The consequences of their follies often cling to them through life; no forgiveness blots out the evil done. Murder or suicide cannot be forgiven; such acts leave an eternal stain, marking the condition of human development as existing in man. It is the mark of Cain. The murderer has the remorse of conscience. And there is the natural instinct in humanity which creates an abhorrence for the evil-doer; and it is not until the character is redeemed by the righteousness of life that the person is again trusted.

All the conditions in man are divinely given, and, there being no death, the curse follows on, maybe through ages of time, until the sinner has outgrown all inclination to murder, paid the penalty of his crime, and lives in harmony with divine laws.

When man learns that every wrong, even in thought or deed, has to be compensated for, that he is the author of his own destiny and the creator of all his troubles through ignorance or self-will, then he will better understand the greatness of his own power, and realise how truly he is the image of the divine, with latent possibilities that evolve the angelhood of life.

J. G.

MISS LILIAN WHITING, in a business letter, says: 'I should as soon think of going without my breakfast as without "LIGHT." It is far and away the ablest of all our Spiritualist papers.'

CLAIRVOYANT EXPERIENCES.

Some interesting examples are given in 'Broad Views,' for March, of the power of clairvoyance when called forth by the definite volition of a person who wishes to see what is going on at a distance. A lady, who 'thought she would try to see her husband,' in a few seconds saw him sit down at a particular table in the reading room of his barracks and write a letter. On returning home he said that this was quite correct. The same lady, in England, desired to get a sight of her mother, who was in South Africa. She succeeded not only in seeing her mother, the room she was in, and all its furniture and ornaments, but in making her mother conscious of her presence, so that she sat up in bed and looked round the room.

Another curious observation made by this writer is as follows :—

'I find, now, that I can see people more readily when I hold something they have touched, or the stalks of flowers I have given them. For instance, a great friend of mine was going away for her health for some weeks. She came to say goodbye to me the evening before she left, feeling very ill and depressed, and told me she would go to bed as soon as she arrived at her destination. I gave her some flowers to take with her, retaining myself some of the ends of the stalks. The next night, at eight o'clock, I held the stalks of the flowers in my hand and shut my eyes. Very soon I saw her standing in a room in evening dress, looking bright and smiling. I then saw her sitting at dinner, and the flowers I had given her were on the table in front of her. She wrote telling me that on her arrival she was able to dress and come down for dinner, and that the flowers I had given her were on the table in front of her at dinner.'

This of course was all contrary to the writer's expectation, as she fancied her friend ill in bed. Her experience tends to show that 'an influence is more readily conveyed from one person to another when each holds a portion of the same living plant.' It would be interesting if some of our psychometrists would note whether they receive specially clear impressions from flowers sent in letters, &c. At what are called 'flower séances' it is the rule for each sitter to place a flower on the table, instead of a personal article, for the sensitive to psychometrize, and a séance of this kind was recently held at the rooms of the Alliance with Mrs. Prior.

Other correspondents who have sent their experiences to 'Broad Views' seem to have been mostly unaware of their clairvoyant power until some incident made it noticeable. It is very probable that if people would try to form a mental picture of their friends and what they are doing, and not dismiss the notions which come to them as being mere fancy, but test them to see if they contain any truth, even partial truth, a considerable proportion of these experimenters might find that they had real clairvoyant or psychometrical powers.

TELEPATHY IN PRACTICE.

Elizabeth Towne, in 'The Nautilus' for March, devotes an article to explaining 'Telepathy as I experience it.' She quotes a letter from a correspondent, who says that she received almost every word of Mrs. Towne's letter on the morning of the day before the letter reached her. This telepathic message told her to get up and take a long walk, and not to think about meals, as fasting was better for her.

Mrs. Towne says that, when we think, the etherial atmosphere vibrates, just as the atmosphere itself does when we speak; and these vibrations carry the thought message. Moreover :—

'We not only "hear ourselves think," but we hear other people think, every day and probably every hour of our lives. But we do not always distinguish between our own thoughts and those of others. They sound all the same to the inner ear. But why do you receive a message one time and not another? Probably you receive every message sent you. But you generally pay no attention to them. After you have watched your own thoughts and emotions and motives for years, you will begin to distinguish between them and those of others.'

Mrs. Towne says that she receives thoughts every day, some of which she recognises as coming from others, but

ordinarily she accepts them as her own, for when she catches them they *are* hers. But if people sent her thoughts which she had no capacity to receive, such as statements in trigonometry, or thoughts of murder or arson, they would be subconsciously repelled; but thoughts with which she sympathises she receives, consciously or unconsciously.

As to her experiences with her chief piece of movable property, whom she calls by his Christian name, she says :—

'William and I exchange thoughts this way every day and all day; maybe all night, too; and many times every day we catch ourselves at it. Every congenial couple does the same thing, but many of them fail to notice it, or, noticing it, call it "coincidence." Many a time when we have been separated, William and I have, by telepathy, influenced each other's actions.'

It is also a matter of frequent occurrence for Mrs. Towne to write for information and receive it in a letter which crosses hers. This has happened repeatedly with her children when 'anywhere from a dozen to 3,500 miles' away from them. A friend in South America, whose letters take a month to reach her, can also impress her with his state of mind, and she says :—

'Once, when something happened which was of great importance to this friend and his family, this thought transference made itself so plainly felt that I wrote the next day and asked what had happened. Our housekeeper is very sensitive to the thoughts of others. Many times I send her telepaths about the housework and she almost invariably responds, though she probably does not know that I intended to direct her. And I can send direct to William's mother in the same way.'

Four excellent hints for success in telepathy are given :—

'(1) Think definitely; (2) listen to your own thoughts and be guided by them instead of reasoning away a desirable impulse; (3) never send a silly or irrelevant message, which will probably be rejected and forgotten; (4) do not try to interfere with another's right of individual thought, but send thoughts of love, health, happiness, high ideals, self-control, success, or the like. Messages are received best when least expected, as "eagerness would tend to close off the vibration by tensing the nerves and muscles," and by interfering with the state of passivity. Emotion on the part of the transmitter lends intensity to the thought, and renders it definite and far-carrying. As we continue to take notice of thoughts we shall grow more sensitive to the world-thought, and develop together in wisdom, love, and power; we shall outgrow misunderstanding, so that we learn to love and condemn not.'

MONISM QUESTIONED.

The pronouncements of Professor Haeckel in his 'Riddle of the Universe' are continually drawing forth new replies in both pamphlet and magazine articles, as well as in pulpit and platform utterances. Dr. S. Ph. Marcus, a physician at Pymont, Germany, has written a little book entitled 'Monism?' which has been translated into English by R. W. Felkin, M.D., F.R.S.E., &c., and published by Rebman, Limited (price 1s. net). The object of the book is to stimulate people to think, and Goethe's words are quoted on the title-page: 'All that is wise and clever has already been thought; now we must try and think the thoughts again.' Much that is not wise, even if it be clever, has also been thought, and these thoughts we must try to unthink again. Dr. Marcus puts his re-thinking into the form of a dialogue, which is often effective, if not the most steady reading.

After discussing matter in general, the author turns to living matter, and asks how the tendency to persistence of type, combined with variation in detail, could arise without the operation of an intelligent directive tendency. Life endows matter with new powers and properties. Living organisms can separate by division into new individuals which grow to maturity and divide in their turn, but 'a pound of iron cannot of itself become two pounds of iron.' Again :—

'If oxygen, hydrogen, carbon, nitrogen, and sulphur combine in definite proportions to form albumen, can this substance show life, if absolutely nothing else be added to it? Can it move, feel, grow, propagate, show signs of striving

after further development and improvement in itself or in its progeny ?'

Then, beyond the mere cell-growth in plants, we have hereditary instinct in animals and still higher faculties in man. Hence we have to face, in an ascending scale, the problems of life : sensation, emotion, reason, morality, the sense of persistence and survival. With regard to the latter, Dr. Marcus says :—

'Does not the monist declare himself to be a less worthy part of creation when he proclaims the constituents of a clod of earth to be immortal, and rightly immortal, but the essential part of himself to be perishable ? . . . Without scruple, the materialist tears a rent in the web of the eternal natural laws, and decrees one exception : alone of all things in this world the life principle shall be mortal !'

Mankind, says Dr. Marcus, was given understanding— an instrument for gaining knowledge, not knowledge itself. The keynote of man's aim is, therefore, not 'live,' but 'strive.' Man's progress to perfection is a promise of yet higher perfection to be attained in the future, for we have not yet succeeded in recognising the laws which govern events. 'The more man investigates the active powers of Nature, and succeeds in raising the veil in which Nature wraps herself, the further he penetrates into his own inner being, so much the more will the workings of the Great Architect be revealed to his reason, and his own existence appear to him majestic and marvellous.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Coincidence, or What ?

SIR,—Can any of the readers of 'LIGHT' explain the following?—

Last night (March 4th), I could not sleep. A poem which I had written many years ago kept running through my brain. The poem was on the healing of the paralytic at the Pool of Bethesda, and it was written so long ago that I had completely forgotten it. About three o'clock in the morning it suddenly flashed through my brain and I went over the verses and tried to improve some of them. This went on for a couple of hours, after which I went to sleep.

The moment I opened the back sheet of the 'Daily Mail' this morning (as it is my custom to read the 'feuilleton' first before proceeding to read the news), I was startled to find a new one commenced, entitled 'The Angel of Trouble,' and the synopsis was the very paragraph from St. John v., from which my poem was written twenty-nine years ago. 'In these lay a great multitude . . . blind, halt, lame, withered, waiting for the moving of the water, &c.'

I had had no previous knowledge as to what kind of a story was going to be published, and it would appear that my thoughts were running upon the same subject just as the story was going to press.—Yours, &c. C. FRYER.

A Good Psychic.

SIR,—A rev. gentleman, whom I will call Mr. B., who was stationed several years ago in a boundary county in British Columbia, met with a youth about seventeen years of age who proved to be a remarkably good psychic. When Mr. B. put him into the hypnotic sleep he could perform feats that parallel those of the Zancigs. Asked how many leaves a certain plant had, he answered immediately, when no one in the room had counted them. He gave the history of a dog belonging to his father, then present, of which he was wholly ignorant in his waking state. A watch was placed against his forehead and he told the time. Mr. B. looked at the watch before placing it, and when the boy answered, thought he was out by a couple of minutes, but, on looking at the watch again, he found that the sensitive was right and himself wrong. The title of a book that was brought was successfully given, and scores of tests were applied. Mr. B. went into the next room to hunt up some curios, and suggested that others who were present should ask the sensitive to tell them about the mound builders. Whether he heard this or not, the youth instantly called out, 'Do you want to know about the mound builders? I will tell you all about them': which he did in the most extraordinary way : first, in connection with a

certain beautiful specimen of workmanship, then in connection with what Mr. B. thought was a spearhead. When reminded in his waking state of what he had said while hypnotised, he would seem to connect ideas as though he had been in a dream.

On the boy's own initiative, or else on the suggestion of Mr. B., he volunteered information concerning gold and copper finds in British Columbia, and his father went to the place indicated for gold. After he had removed to college Mr. B. read in a local paper that the father had been working on a placer claim, and, on a subsequent visit, Mr. B. learned that he had taken men with him to work on some copper claims, and finally it was stated that the family had moved to S—, thus lending colour to the theory of a find.

Mr. B. seems to me, and thinks himself, to have psychic powers of no small degree. He tells me in conversation of cases he has healed by mental suggestion. He did not use the word heal, but it comes to that, although the healing was but temporary.—Yours, &c., W. L. H.

An Unexpected Vision.

SIR,—Among many interesting experiences which I cannot, and do not, attempt to explain, one of the prettiest occurred to me many years ago, on a dull, dim winter afternoon in London. I had purchased a lovely song of Handel's at a music shop and on leaving I heard faint sounds of music. It seemed quite natural, as there are often rooms above music shops where lessons are given. Turning round to listen, I looked on a closed door (the shop was the lower part of a fine old house in a once fashionable London square). While standing I saw a broad, well-lighted staircase, with people going up in quaint, charming, old-fashioned dress, knee-breeches, powdered hair, &c. They seemed to be talking and happy, and the sound of dance music in the distance became clearer. (Charmed by the pretty scene and unusual dress, and not realising that it was all of a past century, I continued to watch, and noticed a handsome, dark young man with a pretty girl at his side. Their evident attraction for each other added to the interest of the scene. Suddenly I became aware of the present conditions and turned bewildered away. However, I retraced my few steps, wondering if I should again be favoured with the vision. I was, and the pleasure of the whole scene was so great that it was with difficulty I was able to leave the place to return home, and, among my usual and very ordinary surroundings, allow it to be gradually forgotten. It would have been a help to me if I could have told my experience to a friend without fear of derision, and I shall be pleased if any of your readers who have had similar experiences can help me to explain it.—Yours, &c.,

HENRICA.

'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge, with many thanks, the following contributions to the fund for Mr. and Mrs. Emms, received by me since my last letter of acknowledgment : Mr. W. O. Drake, 3s. (fourth, fifth, and sixth instalments) ; Miss Withall, 10s. ; 'E. E.', 5s. ; Mrs. S. E. Coates, 20s. ; 'J. M. R.', 5s. ; also a parcel of clothing (anonymously), for which Mr. Emms heartily thanks the sender.

Will you also permit me again to remind your generous readers that subscriptions and donations to this fund are still required to fulfil its purpose of effectually helping these worthy people ; and such subscriptions will be gratefully received and acknowledged by—Yours, &c.,

(Mrs.) M. H. WALLIS.

Morveen, Mountfield-road,
Church End, Finchley, N.

Spiritualists' National Fund of Benevolence.

SIR,—Kindly permit me to gratefully acknowledge the donations received for the above-named fund during February, viz. : Mr. B. Lees, 5s. ; and 'G. P. A.', £1. I regret to announce the fact that owing to the meagre response to Mrs. J. Greenwood's appeal for funds, I have distributed all the money in hand, and, unless help is forthcoming, some of our old workers, those who 'have borne the heat and burden of the day,' will be compelled to end their days in the workhouse. May I urge upon all Spiritualists to send something, no matter how small, to enable me to relieve the distress of these old people ! I am convinced that if Spiritualists could read the heartbreaking appeals for assistance which I have received, they would show that Spiritualists not only teach, but practise, the principle of the 'brotherhood of man.'—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.
March 5th, 1907.

A Spirit Identified.

SIR,—As I know you welcome information as to definite facts and proofs of spirit presence, guidance, and identity, I think the following may be of interest. Last Tuesday week, February 19th, while holding my weekly sitting with Miss M., a well-known trance medium, I observed that the medium was being entranced by 'someone' who appeared to have great difficulty in manifesting. When at length speech came it was extremely slow, weak, and with evident effort, although each word was clear and definite. The speaker said he was 'Hugh McNeile, Dean McNeile of Ripon,' that he was a good deal in Liverpool, and had come in order to overshadow me, so that I should write on certain subjects for him. He said he lived about thirty years ago, and added, 'It is all true, indeed it is all true; but find out. You can find out.' The power failed then.

When the medium regained consciousness, her first words were, 'Oh! what a beautiful influence, but it is quite a strange one to me.' Telling her all particulars, *she told me she knew nothing of such a person, nor had I, myself, ever even heard his name!*

Yesterday (Tuesday, February 26th) I determined to find out the truth. I went to two public libraries. At the first one I met with no success, but at the other one I was fully able to verify the 'Dean's' words to me. I copied out the following (almost with a feeling of awe, I admit): 'Hugh McNeile (1795-1879), Dean of Ripon; M.A. Trinity College, Dublin, 1821; D.D. 1847; ordained 1820; Canon of Chester 1845-68; Dean of Ripon 1868-75; a strong Evangelical; published sermons and religious works. Copied from "Dictionary of National Biography," Index Epitome. Edited by Sidney Lee.'

Dean Hugh McNeile came to me last night again at our sitting, and his first words were, 'So you have found the record and know it is all true.' Until a week ago he had never controlled anyone—hence the great difficulty!

I enclose my name and address as a guarantee of good faith.—Yours, &c., M.

'Is She Obsessed?'

SIR,—I have had experience in a very similar case to that reported by 'M.D., London,' in 'LIGHT' of February 23rd. The parents of the girl who was influenced by an unhappy spirit invited me to call and see her, and afterwards she accompanied me to my home, where a circle was formed, and my daughter-in-law was soon controlled by the spirit, who told us her very sad story. When I held out my hand and spoke kindly to her she broke down. After a time she got thoughtful, as if she was wondering what it all meant. We prayed earnestly with and for her, and afterwards I thought I saw a change for the better in the girl who had been so strangely and painfully affected. She sat in our circle four times, and we prevailed upon the spirit to leave her, with the result that she is now as strong, well-balanced, healthy, and happy as she was before she was attacked by the spirit who caused her to act so irrationally. She has become a firm Spiritualist as the result of this strange experience, and I should think 'M. D.'s' patient could be cured by similar treatment.—Yours, &c., J. ENDICOTT.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. G. F. Tilby gave a reading, followed by convincing clairvoyant descriptions from Mrs. Whimp. Sunday next, Mr. T. H. Pateman on 'How to Live.'—W. H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave seventeen excellent clairvoyant descriptions, nearly all recognised, to a large audience. Mrs. Baker beautifully rendered a violin solo. Mr. W. T. Cooper presided. Sunday next Mr. E. W. Wallis, trance address on 'Salvation or Education, or Grace and Growth.' Soloist, Madame Hope. Next members' séance, Friday, March 22nd.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last clairvoyance and personal advice were given. In the evening Mr. W. E. Long's address on 'The Living Life' was much appreciated. Easter Sunday, anniversary of Modern Spiritualism, at 11 a.m., circle; at 6.30 p.m., trance address by Mr. W. E. Long on 'How it Began; How will it End?' Easter Monday, at 7.45 p.m., social party; tickets 1s.—E. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. A. Jackson's interesting address on 'The New Name or the New Theology' was well received. On Sunday next, Mr. R. Boddington. March 24th, Mrs. Effie Bathe.—J. T.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. E. W. Wallis's address on 'The Meaning and Message of Spiritualism' was followed with close attention by a large audience, and his sympathetically rendered vocal solo was much enjoyed. Sunday next, Miss Violet Burton, trance address.

BRIXTON.—8, MAYALL-ROAD.—On Sunday afternoon last Mr. Percy Smyth opened a good discussion on 'Organisation v. Speculation.' In the evening addresses by Messrs. Percy Smyth on 'Spiritualism' and G. T. Gwinn on 'Daily Conduct' were much enjoyed. Speaker on Sunday next, Mr. John Adams.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailley addressed a crowded audience on 'The Risen Dead.' His clairvoyant descriptions and drawings of spirit faces were highly successful. On Sunday next, at 7 p.m., Mrs. Imison will give clairvoyant descriptions.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last the morning circle gave good results, and in the evening Mr. Macbeth Bain delivered a spiritual address. Sunday next, at 11.15 a.m. and 7 p.m., also Monday at 8 p.m., inspirational addresses, questions, and clairvoyant descriptions by Mrs. M. H. Wallis.—A. C.

CROYDON.—128A, GEORGE-STREET.—On March 5th Mr. Imison gave a short address, followed by well-recognised descriptions and spirit messages from Mrs. Imison. On March 19th Mrs. Effie Bathe will lecture on 'Auric Colours and their Psychic Significance,' demonstrated by thirty original paintings.—M. T.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last clairvoyant descriptions and messages by Mrs. Inglis were well recognised. The president gave inspiring addresses on 'Lo, I am with you always,' and 'Spiritualism, is it evil?' to large audiences. Sunday, April 21st, first anniversary services. Particulars will be advertised.—J. M. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Miss A. Mylan's address upon 'Discipline' was discussed. In the evening Mr. G. Morley spoke on 'The Conciliatory Points of Religions,' and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyant descriptions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last the public tea and service were well attended. Mrs. Effie Bathe lectured on 'Our Duty to the Dead,' and Madame Leslie Dale, A.R.A.M., sang a solo. Our grateful thanks are due to these ladies. Saturday, the 16th inst., at 8 p.m., Mr. H. Boddington's social. Sunday, at 7 p.m., service and public council. 19th, at 8 p.m., Mr. Spencer's circle.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Messrs. J. Jee, G. Moore, and Percy Smyth spoke on 'The Value of Spiritualism.' In the evening Mr. A. J. McLellan's interesting address on 'In Tune with the Infinite' was much appreciated. On Monday Mrs. A. Webb's clairvoyant descriptions were well recognised. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. S. Keyworth on 'Spiritualism and Science.' Monday next, Mrs. S. Podmore, clairvoyante. Admission free.—H. S.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. H. Leaf delivered a splendid address; Mr. Cockren gave medical advice, and Mrs. Willis clairvoyant descriptions.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last Mr. Lacey replied to questions submitted by the audience, and in the evening gave an address, followed by good clairvoyant descriptions by Madame Zeilah Lee.—C. E.

BOURNEMOUTH.—On Sunday morning last Mr. J. Adams gave a short address, and in the evening his lecture on 'Ancient Mottoes' was well received by a large audience. Mr. Walker gave clairvoyant descriptions.—F. T. B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Waters gave an address and good clairvoyant descriptions. In the evening Mr. Ball presided, and Mr. R. Boddington spoke interestingly on a subject chosen by the audience, and answered questions.—W. W.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last Mr. Gordon spoke on 'Forgiveness and Example.' In the evening Mr. W. Walker's address on 'Spirit Life' was followed by clairvoyant descriptions. The chairman's reading of Mrs. Britten's 'Advent of Luther into Spirit Realms' was much enjoyed.